

BLACK REFLECTIONS

November 6th, 1969

Caribbean Society

Sir George Williams University

STATEMENT BY BLACK FACULTY AT S.G.W.U.

It is rather unfortunate that an indiscretion has occurred - an indiscretion that undermines all serious attempts to understand the many faces of racism and attempts to dismember the foundations and manifestations of racism.

Instead, it is our faces that have been smeared and our history (and even our bodies!) that have been dismembered.

We refer to the cartoon printed on page 6, November 3, 1969 (first edition) of The Paper. If such a cartoon is just an irresponsible joke we object, because the laugh is on us. And such a joke changes quality when people discriminate against us just because they take these jokes seriously. We believe that such a laugh is equivalent, in its symbolic connotation, to ridiculing a whole people struggling to regain their true identity - an identity lost in the sugar fields and cotton plantations of the New World.

Part of the object of the Black Studies Program which began here

last year was to dissipate information about the black peoples so that they aware of Black Journalism, aware of Black History, aware of Black Languages, aware of Black Philosophy, aware of Black Sociology, and aware of Religion - in short, an awareness of Black Institutions and contributions.

Symbolically interpreted, all this represented the conscious effort of a people to "know itself". For too long Blacks have viewed the world and their own person through stereotypes - stereotypes which effectively substituted for the reality.

We believe that the cartoon in question crudely, and hence more contemptuously, attempts to revitalize, or at best, perpetuates the libellous myths against Blacks. This cartoon directly follows in the tradition of "racist" Scientists-like Edward Long who voiced the abominable smears that "an omnipotent creator made a chain of being, a series and progression from a lump of dirt to a perfect man", that Africans now are a brutish,

ignorant, idle, crafty, treacherous, bloody, thievish, mistrustful and superstitious people; that a chimpanzee would covet negro women from a natural impulse of desire such as inclines one animal towards another of the same species", and that an "Orang Outang husband would be no dishonour to a Hot-tentot female".

The present cartoon at issue capitalizes on a peoples sufferings, on their groans, and makes mockery at our serious attempts to shatter historical stereotypes. The sambo-nigger-imagery is reiterated. The African or "big chief" is depicted a naked savage, docile yet violent, surrounded by indicators to his essential bestiality, savagery and impoverishment - pointers like the skull and the spear (are these not mere outworn childishnesses?).

The caption, "Pack Your Kit Bag, Alfred. They are about to start a Black Studies Program in Sir George", which ever way you interpret it, is a positive discouragement and cynicism to the Stu-

dies, a sinister exhibition of either an unwillingness to come to terms with reality, or a crude display of ignorance and inhumanity. It denies that Blacks have any worthwhile content - content that could form a course on "Black Studies". We need not bother attempting to refute this. Instead we demand that responsible individuals be placed in positions of responsibility and irresponsible spoilt children of frustrating bourgeois affluence be removed from positions of influence. We stress the need for a public admittance that Blacks have again been ridiculed. We believe that the Blacks have a right to air their feelings - to protest. We ask for the dismissal of (1) the Editor-in Chief of The Paper and (11) the cartoonist responsible and (111) that The Paper be put out of circulation until the issue is settled.

Dennis Forsythe.
Norman Cook
Edward Taylor
Kenneth Green

WHY BLACK STUDIES?

"What is it all about and what it hopes to achieve"

Some people at Sir George as well as some members of the community still contend that courses at University should all be geared to "fitting one into society" i.e. prepare one for a good paying job. This is the attitude which leads students to stay away from any type of activity which does not directly prepare them for a better job. Black Studies is not intended to fit you into the system.

It does not intend to prepare you for a better job but a better life. It aims first to make black people aware of the systematic racism as practised against black people throughout the world; it intends to show how this system works, how it systematically conditions one to consider himself inferior, incapable and incompetent. Secondly it aims to correct the misrepresentation by white historians of the history of black people. Finally it hopes to turn out black people sufficiently aware of what is working against them and sufficiently inspired to restate the history of black people into proper perspective so that our children will not suffer the pangs of inferiority and the subsequent lack of self-confidence from which so many of us still suffer today.

How can a black person find humour in a cartoon depicting black people as savages, man eaters, irresponsible, destructive and completely ignorant? what is it that prompts

this black man after his initial chuckle to ask if this is all that led to the withdrawing of all copies of "The Paper" from the stands? Wasn't there even an article? the individual goes on to ask. They say a picture is a thousand words but brother this cartoon is a million, if you can read the signs, if you see this as a manifestation of the white historian's stacking the deck against you if you remember that there are still black people around today who by virtue of the system still have a similarly distorted view of the history of black people.

I am sure that once you start thinking in this manner very soon you will realize the urgency of clearing up this myth. You will realize that as a black man you have an obligation to black people who were not as fortunate to have seen the light to take the message to them. In the beginning was the missionary and his word was bad, but he was systematic so he managed to convince us that our history was bad. Now the job is ours to correct all this, but do we have the tools? I doubt it.

Let me make this appeal to you as students who will eventually be leaving Sir George and going out into the community supposedly as knowledgeable people and certainly as credible people, to make use of the opportunity now to educate yourself. If we show sufficient interest we can have an accredited course in Black Studies at Sir George, dealing with material that we want to cover and by the type of lecturer we want. The experience which I

related earlier about my brother's reaction to the cartoon is not uncommon. It is prevalent. Let us work to prevent similar experiences in the future. Let us push now for a Black Studies Program. Refer to questionnaire being circulated to see how you can participate.

by L. Duncan
President of Caribbean Society
Sir George

STATEMENT Caribbean Students Society

Sir George Williams
University.

In connection with a questionnaire issued by the Caribbean Students Society of Sir George Williams University concerning the feasibility of Black Studies Programme at the university, The paper, official organ of the Evening Students Association on Nov. 3rd, printed a deliberately racist cartoon. This cartoon depicted two Blacks as savages with caption reading "Pack your kit bag Alfred. They are about to start a Black Studies program at Sir George." This was further backed up by such slogans as "Visit beautiful Biafra--Nigerian Chamber of Commerce". This is a blatant insult to Black people and another example of the hypocrisy that exists within the confines of this institution which has only just exonerated itself from similar charges laid by Black students.

We therefore demand that concrete action be taken by the administration against the people concerned in an effort to rectify this insult.

President, Caribbean Students Society.
Sir George

QUESTIONNAIRE

The questionnaire below is being circulated by the Caribbean Students Society of Sir George. It is an attempt to determine whether or not you want an accredited course in Black Studies at Sir George and, if so, what you would like to see in it.

Please fill out your questionnaire immediately and drop it in a box provided for this purpose on the mezzanine or send it to the Caribbean Students Society, Sir George - H-359.

1. Do you think that a black studies program is necessary?
Yes No

2. Are you satisfied with the present approach taken to acquaint us with our past, present, and future, i.e. intermittent lecture by visiting professors?
Yes No

3. Should Black Studies be given on a permanent basis?
Yes NO

4. If such a course were introduced, would you take it as a credit?
Yes No

5. What aspect should be emphasized in this course? Social --- Political --- Economic --- all ---?

6. Should this course focus on (a) specific geographic regions or (b) should it attempt an overview.

7. Comment as you see fit.

LETTERS

Caribbean Students Society
November 5, 1969

Magnus Flynn
Dean of Students
Sir George Williams University

Dear Sir,

The Caribbean Students Society applied for and received permission from the office of Students' Affairs, i.e. your office, to have a meeting of its society in RM. H-920 on Wednesday, November 5th, between 1 p.m. and 2 p.m.

At 1:20 p.m., Ross Miles, President of the ESA, along with another individual whom I know to have some influence as to what is printed in The Paper, entered the room. I explained to Ross Miles that this was a meeting of the Caribbean Society called to discuss among ourselves a problem facing us. I asked him, therefore, to leave the room. He did not, but insisted that he be allowed to make a statement. I explained once more that we were not at this time interested in his statement and that we were gathered primarily to thrash out our problem among ourselves. This type of dialogue continued for about 10 minutes. Ross Miles still persisted that he be allowed to speak. He then forced a physical confrontation and both gentlemen left. Ross Miles' companion advised us on leaving, that "You will be sorry for this."

Let me explain as President of the Society that we will not be intimidated by anybody on campus. We will not sit back and see our rights infringed upon.

I would like to express disgust at the behaviour of these "responsible" gentlemen. I think that they rudely infringed on our rights to have a meeting. This, in my mind, is another display of insensitivity and disrespect for black people. I anticipate that we will be made out to be the instigators of this confrontation but I will not be surprised.

Please consider this a formal complaint against Ross Miles and his companion. I hope there is something you can do to prevent this happening in the future.

Signed

Lloyd Duncan
President,
Caribbean Society

Brothers & Sisters;

We, of UHURU, want to express our sympathy with the black students and faculty of Sir George Williams University for having lived through February 11th, and now once again having to face blatant expressions of racism from the same institution which by purposeful manipulation, now enjoys the sympathy of the white Canadian public.

We also want to congratulate you for the brave stand that you have taken in your efforts to inform the public of the day-to-day injustices at Sir George Williams University.

We have long since realized the racist, degrading element inherent in Sir George's make-up which is hidden by a liberal façade.

We exhort you to continue the struggle in our fight for self determination and dignity within an oppressive system.

It is ironic that the same Sir George Williams University, that has absolved itself from all question of racism and injustice against our bro-

thers and sisters who are facing life imprisonment, now after only nine months can once again show their true nature to the public.

We hope this time, that the issue will not be hushed-up, and that no such acts will be allowed to occur again, and that you will be successful in obtaining a Black Studies Program, to make Sir George Williams University in some way relevant to the black community, if that is at all possible.

Know that you have your unlimited support and encouragement.

Yours in Blackness,
UHURU

Norman Gyles, The Editor

TO: The Dean of Students, Sir George Williams University
FROM: The Black Students, McGill University
DATE: November 5, 1969

We, the black students at McGill University would like to make the following points abundantly clear to the administration, faculty and students of S.G.W.U. re the issue of the S.G.W.U. newspaper "The Paper".

Firstly, we take strong objection to the racist nature of the cartoon which appeared on page (6) of this paper. In our minds, there is a very clear connection between this new manifestation of racism at Sir George Williams University and the previous evidences of it which culminated in February 11, 1969. We must make it abundantly clear that there is absolutely no question about the racist nature of this cartoon. We regard it as an intolerable insult to black people not only here in Montreal, but in the Caribbean, the U.S., Africa and around the world. It is a blatant example of the type of stereotyped white thinking which has brought so much pain and suffering to black people over the last four hundred years. In the present tense state of white and non-white relations such-like manifestations of racism only worsen racial tensions and portend ill for the future.

Consequently, taking this very serious view of the situation, we demand

(1) The immediate dismissal of the editor and cartoonist of the said newspaper.

(2) The institution of an immediate investigation of racism at Sir George Williams University by the Federal Government.

(3) In accordance with the demands of our family members at Sir George, the forthwith suspension of the publication of this newspaper until this issue is settled.

We must further bring it to your attention that we shall be taking up this matter at the governmental level with our governments and the Canadian government.

THE BLACK STUDENTS
McGill University

c.cs. The Principal, Sir George Williams University
The Vice-Principal, Administration

EVENTS TO DATE

On Monday 3rd November 1969, a cartoon meant to debase black people was published in "The Paper" the official organ of the E.S.A. of SGWU.

CHECK UHURU NEWS FOR CARTOON

As black people aware of our past history and seeking to redefine for ourselves our future, we were shocked and outraged at this latest act of racism and outright bigotry, emanating from the campus of SGWU.

The Dean of Students, on hearing of this tasteless cartoon published at "liberal" Sir George, ordered all available copies confiscated and burnt. At this point, I must mention that it took barely one hour for the paper to disappear. (what promptness to hide the dirty linen!)

Furthermore, he issued a letter advising the people responsible for this publication, to apologize and to take steps to insure that nothing in the nature of this offensive act reoccurs in the future. In addition he ordered that these actions be publicized. "The Paper" was reissued later that evening minus the cartoon and also minus any apology or any proposed plan of action against the irresponsible individuals.

Around 6pm that evening a group of black people met at the CSS office and decided on a plan of action. Before our meeting began, Ross Miles acting president of the ESA and a companion called at our office at our request to explain their stand.

Essentially what Miles said was this... "You know, to me a man is a man, whether he be black, white, blue or polka dot." He continued, "To me this cartoon is bad, and I look at it, not only as an insult to black people, but to all humanity." To Ross and others such like, I say "wake up man, we don't dig rhetoric". After rambling on for about an hour, Mr. Miles finally confirmed our beliefs. "I do not plan to take any action but this is not final." When he finally left at our request, we convened our meeting to decide a plan of action.

At this meeting we decided and have followed to date the following plan of action. Firstly we were convinced that our objective was to point out that racism, of which SGWU is supposed to be free, exist now as ever before. We then issued a press release condemning this latest act of racism and calling for concrete action from the administration. We also decided that we will publish this paper with an aim to point out that the charge of racism levelled this year by black students was not the action of a "few militants" but the reaction of Black People to blatant acts of racism, of which this cartoon is a specific example. On Wednes-

day 5th, an emergency meeting of Black students on campus was called by the CSS. The events leading up to today's issue were explained by the President and the CSS voted to call an open meeting of all students on Friday 7th, November at 1.00 p.m. Room 937.

Clive Licorish.

To: The Principal, Sir George Williams University.

Dear Dr. O'Brien,

The Black students at Sir George are greatly angered by the cartoon which appeared on page 6 of the Paper of November 3rd, 1969. This in our minds is yet another manifestation of racism within this university.

As Black students, we tried last year to expose this very fact. The result was the arrest of 97 students and the swinging of public opinion into believing that there was no basis for our contention i.e. there was no racism at Sir George.

We think that in light of this unquestionable evidence of racism here on campus, it is now the responsibility of this very administration which was instrumental in influencing the public against the students, to approach the public this time on behalf of the students. The public must hear from people it considers credible, that there was and is a basis for the student's contention. The public must see the events of the last school year in the proper perspective of it will seek and have blood. This would not be justice. Dr. O'Brien you are credible, you will have to take the message to them.

The students who are responsible for the publication of the cartoon must be punished. There is no question about this. This is a serious offence. It is not merely a student affair to be settled by students. It is serious enough to warrant the direct action of the administration.

Let it be understood however, that the punishment of these individuals is a minor thing. It must be done, but it is purely a technicality. There is something much more urgent here i.e. the possible imprisonment of 97 students by a public which now believes that racism did not and does not exist in Sir George because of the findings of your "hearing committee". The public must be told the truth.

Dr. O'Brien YOU must tell them.

The Executive,
Caribbean Society

RACISM IN SCHOLARSHIP AND IN DAILY LIFE

At this time it might be opportune to cast our mind three weeks back to the International African Studies Associations' Conference which took place at the Queen Elizabeth Hotel in Montreal. This conference was supported by several member of Sir George Williams University, and indeed one of the professors in the history department - Frank Chalk was listed as being on the local arrangement committee of the conference.

Africans peoples from all over the world, among other things, said that the Conference should be suspended until certain conditions were met. Namely: (1) that the ideological framework of the African Studies Association (A.S.A.) which perpetuates colonialism and neocolonialism through the "educational" institutions and the mass media should be changed immediately.

(2) That the A.S.A. give financial support to the African Students of Sir George Williams University in Montreal, Canada who are now political

prisoners of a colonist Government and that the A.S.A. make a strong public statement indicating its abhorrence of this situation.

(3) That the study of African life be undertaken from a PanAfricanist perspective which defines that all Black People are African peoples and negates the "tribalization" of African peoples by geographical demarcations on the basis of colonialist spheres of influence.

(4) That the A.S.A. which purports to study Africa has never done so and has in fact studied the Colonial Heritage of Africa.

(5) That the intellectual arrogance of those who support the A.S.A. be condemned, for it has perpetuated and legitimized a kind of academic life and social organization of African peoples.

(6) That African peoples will no longer permit their peoples to be raped culturally, economically, politically and intellectually merely to provide European Scholars with intellectual status symbols of African artifacts hanging in their living rooms and irrelevant and injurious lectures for their classrooms.

Many white people attending this Conference agreed with the above and the conference was suspended. A negotiating committee was set up to institute these demands. So we have a conference which was sponsored and advocated by some members of S.G.W.U., meeting this fate and its advocates being exposed by people from all over the world.

Now, in reponse to an advertisement asking Black students (day and evening) whether they would want an accredited course in black studies at Sir George, we have a 'paper' bringing out its own vicious view of Africans, and sponsored by the Evening Students Association.

Therefore we can see on the one hand, eminent professors at Sir George, sponsoring conferences of Associations, which, by their propaganda, are responsible for the kind of racist expression which Wayne Gray and his hidden cartoonist friend published. Moreover, one of these professors in the history department (1) supported the formation of the illegal committee which denied Black students a voice, in the Feb. 11th. incident. (2) "Spoke out against the signing of the agreement which was drawn up by the university and the black students. As a result of his and other negative efforts, the Sir George Williams Association of University Teachers, refused to sanction this agreement, which would have avoided the confrontation of Feb. 11th.

Thus these people, not only in their advocacy of forums for racist scholarship, but also in their daily administrative lines, present a distorted picture of blacks and deny black self-expression.

They are still with us after Feb. 11th. They have surfaced again. The racists are still in our midst. Their crimes go unpunished. It is time to take a firm stand.

Gordon S.

CONSTITUTION FOR EXTERMINATION

Rhodesia

The racist white regime of Rhodesia has been debating on a constitution which will make the country an even more pernicious police state than it has been these last several years. This is the constitution which was condoned and connived by Britain, and supported by the rest of the white imperialist world.

The constitution states, in theory, that the African might some day have an equal number of seats in the parliament. But this will occur only after Africans pay an equal share of income taxes. Considering that the Africans have been denied proper education and training, robbed of their land, and have all opportunities of economic development closed to them, this parity will never be reached even in a millenium.

To ensure perpetual white control of the country, the constitution contains another hooker which provides that even after parity, half the black seats in parliament would be named by the chiefs, who are mostly Uncle Tom servants and thus will not hesitate to sell the birthright of blacks for a mess of pottage.

Another outrage is the Land Te-

nure Bill published last week, which sets out the areas of the country in which whites and blacks may live and own or occupy property. It sets aside a little over half of the land, and as the Minister of Land admits the most productive, to a mere 230,000 whites, and less than half to 4,800,000 blacks. Fashioned after the infamous Bantustans in South Africa, the blacks are already being evicted and herded into reserves, and will be denied their inalienable right to chose where to live and move about in their own country.

The brutal exploitation, progressive dehumanization and systematic extermination of blacks must be stopped.

The situation calls for nothing short of all out armed struggle by black Rhodesians with the total and unconditional support of all black people in the world.

Bro. Kofi

THE TROUBLE WITH THINKING

Every now and then a strange phenomenon occurs, I think and at Sir George too... amazing. It happened again today while I was contemplating risking my life on a cup of cafeteria coffee. The question kept popping into my mind as to just why did this particular cartoon appear at this time in The Paper? Some would have me believe that it was just a slip. A slip? Given the events of the past year at Sir George, and the constant tension that exists (though the great game of let's pretend is being played by all and sundry), one wonders just how much deliberation was behind this so called slip. If the cartoon was deliberate, then what was the purpose? Ah, my friend, there is the million dollar question. Is this an attempt to fan the anger of Black reaction and smoke out the left overs from February 11th? What does one expect any self respecting Black student to do but react? Here is your chance great white hunter, pick them off one by one as they come into the open. Umgawa! (Mr. Producer, can we have a re-run of February 11 please? I missed all the action, and I know the end of the scene.) Oh. How my mind wonders at racial slips. I just had another bright idea. Suppose, now I am only supposing, suppose some of our clever paper politicians in their three piece corsets, getting fed up with their slow rise to public fame and fortune, decided to give themselves a gentle assist. What better way than to start an incident, rush to the attack, defense, or martyrdom, and streak in one flash to recognition by all and sundry. Notorious fame no doubt, but who cares anyway, it's only those Blacks and their silly claims of racism which is purely

imaginative. (Mr. Producer, you forgot the credits for Feb. 11.) I wonder if this could be a clumsy attempt to test our new missionary Bible of good behavior? If so, against whom? Did it backfire? Were the cartoon reversed and the editor black, man! (Mr. Producer, something is wrong with this re-run. Where are all the screaming militants on the Mezzanine? Get me the director - something more militant, please. After all, Blacks are supposed to react violently. What? If they don't you will arrange it? Good show!) Oh, Oh,... the cafeteria coffee just touched my stomach. Enough to spoil any good thought. The trouble with thinking is... oh well, never mind.

Paul Keens-Dunglas

THE ALLIGATOR RE-SURFACES.

Mental degradation, naivete and impoverished thought are the running mates of social reaction and oppression. The cartoon on Nov. 3rd which appeared in The Paper manifested all these 'attributes' of degeneracy. The collective outlook of a people is influenced by the slant of the mass media. Thus the effect and implications of such a cartoon should now be realized.

From all appearances, the Alligator has surfaced again. Just about this time last year its' legs began to move leading to the now well-known Feb. 11th affair. Again the Alligator has crawled out of his hole and proceeds to tyrannize the "niggers" more overtly.

The alligator crawls, squirms, scathes, seeks, stinks...

stifling individuality, milking honey supplanting cacti.

The alligator copulates breeding hideousness and affluence.

With a breath of disease, the 'gator' mummifies swallowing whole,

nations, cultures, people Brothers, I hear tell that this 'gator'

is king of the jungle the police patrol of the world; Sisters, I hear tell that this 'gator'

is doomed for extinction.

Dark shadows are perpetually being manipulated in mechanized sunlight. The Black man is perennially exposed to provocateurs who are busy weaving conspiracies of entrapment.

Black people continue to face

the struggle

they will not relent, this is the season of confrontation, re-evaluation, mobilization,

liquidation.

Black people are tired of existing in 'whiteness' we have birth-rights to this jungle too.

Rawle R. Frederick

EDITORIAL

With touching solemnity and devastating rationale, the Administration of this University imposed on its students a Code of Student Behaviour. With typical arrogance and underhandedness, it was presented at registration and its binding clause incorporated into the student contract.

From such behaviour, one would assume, among other things, that the administration had realised and accepted its responsibility to ensure and protect the rights of all members of the University community.

A legitimately constituted body within the University made a valid request to have a Questionnaire circulated. This questionnaire was printed on Monday 3rd November 1969,

together with an offensive cartoon directly related to the questionnaire.

It is the duty of the Administration to protect all members of the University Community from any such infringements on human dignity and ethnic character.

Time and time again, we have all seen the results of failing to act promptly when these situations arise. After four days there has been no indication from the Administration, of their reaction to such an important issue.

The Administration must declare itself without any more delay. "Ostrich Like" behaviour does not solve issues.

THE PAPER ???

The Paper is a rag sheet. This has been my opinion of the journal of the Evening Students' Association for some time. However, despite many misgivings, my underlying belief was that even a "newspaper" of this low calibre would be alert enough to conceal the more overt forms of bigotry. This was an over-estimation on my part.

A historical review of The Paper, and the manner in which it expressed itself on relevant issues, reveal that the racist cartoon which they published on November 3 was quite logical and in line with their specific bias against Black people of this university community, and their general bias against day students and any type of activity they might be involved in.

Rather than give a lengthy issue-by-issue account of the numerous contradictions which have appeared in The Paper, a couple of the more outstanding examples will be given.

1. The Paper, Feb. 3/69 put forth their statement concerning the Anderson affair and their stand on the issue.

During this so-called "Anderson Affair" of last year, the staff of The Paper decided to take a stand which sounded good. For example, here is the fifth of nine points they presented:

"The staff does not support the militant stand made by either the black students and the fractional groups attaching themselves in the recent escalation of events. Nor do we support the stand by administrators that manifests itself in non-communication, unilateral and arbitrary handling of paramount importance."

Remember, point no.5 is clear in that neither side is favoured in their "stand", which is well withing the ethics of journalism anywhere.

2. Now contrast this to the Feb. 11 69 SPECIAL EDITION OF The Paper in which Wayne S. Gray and his mob showed where they were really at! Here is the preamble to that Special Edition.

"This special edition of the Paper is being put out to provide in depth, using pictures and stories taken off taped events and interviews recorded from 7:00 A.M. to 3:30 P.M. on Tuesday, February 11th. The staff of the Paper saw first handed every vital development of the tragedy which was foisted upon AN HONOURABLE IF NOT PERFECT UNIVERSITY." (Italics my own).

The reader can draw his own conclusions. My opinion is that this was a pile of bullsht.

3. The Feb. 24/69 edition of The Paper published on the front page a photograph of Stokely Carmichael with the caption, "Was the Black Writers' Conference at McGill last fall a cover for Carmichael and his aides to lay the ground work for violence in Montreal?"

The connection between this and Feb. 11/69 is obvious. Place this alongside the cartoon of Nov. 3/69 and you have the Paper's opinion of Black people.

It is interesting to note that Wayne S. Gray was editor-in-chief of The Paper when each of the above quotes was originally published.

The cartoon which appeared on page 6 of The Paper, (1st edition) Nov. 3/69 expresses a most crude form of racism. This cartoon would be judged by some as one man's expression of what he thinks of Black people. This is a wrong assumption. Back issues of the Paper show that this is a consistent pattern with this paper, i.e., Black people are prone to violence, Black people are savages, and nothing nor anybody Black is worth anything.

Wayne S. Gray is Editor-in-Chief of the newspaper and is responsible for this publication. He and his cartoonist (Rommel?) must be removed from the staff of that newspaper. If he and his crew believe that Black people of this university are going to allow what is classified as "hate literature" to continue to be circulated while we pay it - he had better wake up to reality.

The December 11/68 edition of the Georgian outlined the proposal for a Black Studies Program. This program was to include studies in History, Languages, Music, Philosophy, Political Science, Psychology, Religion, and Sociology. All of these subjects would be dealt with from the perspective of Black people (which differ from Shakespeare, Lawrence Welk, Freud or Talcott Parsons, believe it or not).

If Wayne S. Gray was aware of what the cartoon meant, and if he was aware of what a Black Studies Program meant, he would never have permitted this cartoon to be published - Wayne S. Gray is not aware.

Leon L. Jacobs

CULTURAL RACISM

The cartoon published in the first issue of "The Paper" November 3rd, '69 is regrettable. One can't help but wonder whether at this critical time in the relationship between blacks and whites on Sir George Campus, it was a deliberate attempt to incite a crisis, or whether it was intended to take advantage of what the artist may have defined as a weak position.

What is clear, however, is that the principle of the cultural superiority of white culture over non-white culture is still today a dominant factor in shaping the character and personalities of white children.

The cartoon takes the racist position that Black Studies has nothing to offer but a study of the savage state of the existence of the black man. And that in fact black people are savage and cannibalistic. Note the white artist's concept of the black man. The two characters are the classical white representation of cannibals. They are sitting before a human skull probably freshly deprived of its flesh. After the meal the cannibals read the local news paper and observe that a Black Studies program is being planned at Sir George. He then calls to his friend "Pack your kit bag, Alfred. They are about to start a Black Studies Program in Sir George". This cartoon is typical of the caricaturing of blacks as sub-human that has gone for centuries. It is an extension of the thesis of inequality of races argued by Arthur de Gabineau as early as 1854 and later put into practice by Hitler with amazing efficiency.

De Gobineau said "Almost the whole Continent of Europe is inhabited at the present time by groups of which the basis is white, but in which the non-Aryan elements are the most numerous. There is no true civilisation, among the European peoples, where the Aryan branch is not predominant. In the above list, no Negro race is seen as the initiator of a civilisation. Only when it is mixed with some other can it ever be initiated into one."

He concludes with stunning arrogance by saying that "- when the Aryan blood is exhausted, stagnation supervenes."

It is in this context that one must see the cartoon in "The Paper". As white arrogance couched in racist concepts of European cultural superiority to black cultural experience. It also exhibits a gross

disrespect for black people. I doubt that the editor would have allowed such a derogatory statement on the Jews, the French-Canadians, or any other white ethnic group to go through on his paper; it is obvious that he must have made certain racist assumptions about how the white community relates to blacks and in particular how the white University structure relates to blacks on campus. I doubt he would have done it if he did not believe that he could get away with it. Now the University must declare its position.

Clarence Bayne

MYTH OF CANADIAN AFRICAN RELATIONS

The Cartoon carried by The Paper of November 3, 1969, once again strikes the discordant note as to whether there is a genuine basis for the races interacting together on all possible levels or whether there is need for such basis. It also reaffirms the strong suspicion some sections in African countries and African students in Canada entertain about the hopelessness of their governments' reposing too much confidence and excessive trust in Canada's claim to be a worthy ally of these countries in their race for peace and progress. Why? Because of some elements in Canada, indeed, large elements strong enough to drown their own local authority in pursuing some path. These same elements are equally strong to subvert the processes in these developing African countries. For example, student organizations' effort to study African affairs and Nigeria's struggle to establish a working basis between it and its separatist elements are time and again thwarted by some Canadians in their melodramatic humanitarian drive.

The cartoon recalls in a very special way, the perplexing problem of how a country like Canada, could uplift with one hand rays of friendship and hope to these countries, spend thousands of dollars in various projects is the false attempt of helping these countries to maturity, to heal the wound of devastation by forces within and without, when more often than not, the very basic foundation of development of these countries is assaulted by all forms of Western technologies, newspaper and television, to mention a few, when the men and women of these countries are frustrated by all possible strategies.

In other words, what good is CUSO in African countries to serve beyond self-interestedness, if Black Student organizations in Canadian Universities oriented toward Black Studies are cleverly and subtly prevented from doing so. Or as the cartoon implies, when the study programs are scorn-fully printed.

The Nigerian civil war could have been long forgotten but for the contribution of these Canadian elements who, by subtle attempt, perpetrate the civil war to cash in on the sales of weapons of war and thereby caused untold havoc and suffering to human beings.

What do you think the missionaries, mercenaries, (students included), professors and parliamentarians are trying to do in the civil war, but merely to turn back the hand of negotiation, to upset the cease-fire and peace table. What do you think students like Gray are trying to do, but to assume an ostrich-like posture that never was a greater war in human miseries fought in Europe than those in the Congo and Nigeria. In spite of its primitive "tech", Mau Mau, one-time-revolutionary-movement, successfully turned back Britain.

I. O. Ayodeti

President African Students Society

"I INTEND TO DO NOTHING."

"I intend to do nothing."

"Thank you. Goodbye."

"But.... uh.... that doesn't mean I'm 100% committed to doing nothing."

Such were the maunderings of Ross Miles, President of the E.S.A., upon his visit Monday to the Caribbean Students' Society office where angry Black students and faculty had met to hear him state his position in regard to the slanderous cartoon which had appeared in The Paper of Nov. 3. (1st edition).

That vile, racist cartoon was not a low, degraded stab at the "black savages" of Sir George, but a regrettable sin "against all humanity." So said Mr. Miles, thereby expressing his distaste for our benefit, and at the same time putting the issue onto some abstract plane where it could be ignored.

"We are all in this together," Miles went on, "and when something like this happens it hurts all of us."

Oh yeah? Then what do you intend to do?

"Nothing."

Mere bleating from a man who by virtue of his position should have taken action immediately against the editor-in-chief of The Paper. His words to us:

"I couldn't do anything, but I told Mag Flynn that I would back any action which he might take."

So the offensive issues were removed from the stands, to be replaced by a subsequent issue, unchanged except for the replacing of the cartoon which holds Black people in contempt, by one which expresses the same reactionary sentiments of which racism is a vital element.

Ross Miles said nothing at the meeting except that he was prepared to do nothing. He would not even commit himself completely to THIS do-nothing position. He tried to placate the restless natives by squirming: "That doesn't mean I'm totally committed to doing nothing."

Ross Miles probably would deny the charge that he is a bigot, just as others did when other events shook up this university last year. But by not combatting this specific incident of blatant bigotry, he condones it, and tacitly supports it.

Anybody who sincerely believes that the atmosphere of distrust which exists between white and black in our society can and must be alleviated and dispelled must not only deplore the fact the cartoon in question appeared, but also be ready to ACT to insure that this sort of incident will not occur again and that those directly responsible for the appearance of the cartoon be removed from any positions which make it possible for them to misuse student funds to foster fear and distrust within the university.

Ross Miles had the opportunity to stand up and be a human being and he couldn't muster the strength.

Kenneth Green

BLACK REFLECTIONS IS ISSUED BY

CARIBBEAN STUDENTS' SOCIETY
SIR GEORGE WILLIAMS UNIVERSITY

There will be an open meeting to discuss this issue in H-937

at 1 p.m. on Friday November 7, 1969.

For information please call 879-4524.